

Communications.

REPORT
Of the Examining Committee of the Providence Conference Seminary, East Greenwich, R. I.

The annual examination of the Providence Conference Seminary commenced on Monday, June 27. At 10 o'clock the Committee of examination organized and attended to the duties of their appointment.

The Committee believed it to be their duty to examine the general system of instruction, the manner and method of the teachers of the different departments, the proficiency of the students, the order and discipline, with the general aspect of the institution.

First Instruction.—The method of the examination of the classes was the following: one or more of the Committee was assigned to each class, with the instruction to report at a subsequent meeting the standing of the class according to a scale of merit devised by the Committee, 1, 2, 3 and 4; 1 being the lowest in merit.

The results in nearly every instance, arrived at by the Committee, were confirmed by the subsequent report of the teachers, the standing of each member of the different classes. This was gratifying to the Committee.

In the general summary of the results at the final meeting of the Committee, it was ascertained that of the 25 classes examined, 4 classes in the department of Common English were given the merit mark, 3 the lowest reported. In the department of Mathematics, 4 classes received the merit mark, 8. In the department of the Languages, 1 class was marked 3; all other classes being, in the judgment of the Committee, entitled to the highest rank of merit.

The method of instruction and the manner of the teachers in each department, was highly commended, except the department of Common English. We see by the catalogue that a change has been made in this department next term.

In the department of Fine Arts, was exhibited some superior specimens of painting, giving evidence of a highly cultivated taste in the teacher, and a praiseworthy passion and skill in the pupils. The musical entertainments were highly praised, and highly praised for the selections and execution. It received the hearty applause of the hundreds present.

Second, Anniversaries and Students' Exhibitions.

The essays read by the young ladies were not heard by the Committee, and only heard by a very small part of those present; being read in a very indefinite tone of voice, except the reading of the essays, which was read with a clear and distinct voice, and in which the reader very excellent care, which was recognized by the Committee. The speakers in the gentlemen's department exhibited a good degree of voice and style, with a high tone of thought.

The distribution of the diplomas was made deeply impressive by the remarks of the Principal, and the Committee felt that they were well deserved.

The speakers at the anniversary of the societies of the institution were, First, Rev. John P. Felt, of Hartford, who addressed the young ladies' society, on the Superiority of the Interior to the Exterior life. This address was highly commended by the Committee, and was well received by the ladies.

Second, Rev. C. C. Burleigh, of New York, addressed the gentlemen, on the Golden Age. This address was very deep, and very full. Third, Rev. H. Chapin, of New York, addressed the Philanthropists on the Orders of Nobility. This was truly a noble address.

Third, General Session.—The Committee were highly gratified to find so many young gentlemen and ladies members of the institution, and to see the progress of the school, and a high standard to the school; they were specially pleased with the *Gentlemen's and Ladies' Department* of the institution. The Committee report the most appearance and care of the grounds and shrubbery they used to see under the hand of Rev. R. Allen, but hope that the school will be still more improved by the efforts of the school.

The Committee were gratified to see the progress of the school, and the institution is a success. In conclusion, the Committee report the following:

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Resolved, That we respectfully commend the very successful administration of the Principal, and confidently recommend the school to the patronage and support of the church.

JAMES MATHER, Chairman.
East Greenwich, R. I. June 29, 1859.

WORCESTER DISTRICT.

At a meeting of the District Synods, held at the Park Street Church, Worcester, June 20, 1859, the following brethren were elected delegates to the next New England Annual Conference: Nelson Rogers, of Middlebury; George M. May, of Fitchburg; Frederick A. Clapp, of Worcester; Fitch Down, of Fitchburg; George M. Buttrick, of Barre.

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At the same meeting, three corresponding members of the Board of the Church of the United States of the New England Conference were elected, viz: Horace Hann, of Three Rivers, Palmer; Wm. H. Thurston, of Oxford; J. Maynard, of Worcester.

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The above correction is made in justice to the young brother who has been so long and so faithfully a missionary cause for several years past be worthy of all commendation.

Very truly yours, H. E. HEMSTEAD.

MISSIONARY DEPARTMENT.

FROM OUR MISSION ROOMS AT NEW YORK.

NEW ENGLAND CONFERENCES.—The Minutes of these, as in number, are at hand—we take them to have been a most successful one. They are a favor to this office and a study for the profit of many. But it is for the missionary statistics, showing the heart of the people in this blessed cause, that the pamphlet is chiefly valuable in this office.

The English correspondent of the Christian Advocate and Journal says: "No do the large annual subscriptions which come into our receipt proceed, speaking generally, from the wealthiest of those who have been considered wealthy; nor does our income principally depend upon the large subscriptions, but upon the steady and minute contributions of our system of gathering from all by frequent collections."

REV. F. W. FLOCKER writes from the neighborhood of Odessa under date of May 11, and is proposing to remove his family to Sibila, Bulgaria. He had spent three weeks in Bulgaria with our missionaries, whose judgment it is, seems, that he should locate himself with them, and in addressing the gospel to the people there. They encourage him to believe that he will be able to draw them at the expiration of four months. Their judgment is that he will have as good a mastery of the dialect in that length of time as they have taken two years to acquire. He has already reached some of the people through the Russian language.

AFRICA.—A Daily Union Prayer Meeting is held in the Baptist Church in Monrovia. The attendance is reported to be the best since the meeting was first held. The Rev. E. T. Williams is preaching to the Congregations through the interpreter, Messrs. Gen. Lewis and Mr. J. W. Roberts have opened a Sunday School for the benefit of the children.

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PRUDENCE, PERSEVERANCE, and the Divine blessing will surely bring good fruits to the preacher who writes us that he depends on these for success in his efforts for the missionary cause. He is not an enthusiast, looking for the end without the means; he unites his missionary committee with him and circulates the Missionary Advocate.

HER EXAMPLE.—The example of a golly woman was made matter of record by the Holy Ghost. "Who does not remember that a very precious" "omment?" We have before us a letter which inclosed the gift (\$500) of a widow, "who, as her pastor writes, 'being blessed with worldly substance, has by the grace of God a purpose to act as a faithful steward for the ignorant and benighted of other lands. May her example provoke others to love and good works!'"

A CLASS LEADER IN REGIMENTS.—On the Ludwigsburg Gend. Germany, there is a gracious enlargement of the work under the care of a professor in the German Mission Conference. This man was first awakened to the duty of preaching the word in a rail-car under the golly conversion of Dr. Nat during his visit to Germany years ago.

Now, being in our Mission Conference, he sees the pleasure of the Lord prospering in his hands. Having formed a new class, he has appointed a converted soldier to lead it. "The night of this man in his regiments and medals for honorable service in the war from Germany, and his devotion to the cause of the King of kings."

CONTENTS OF JULY NUMBER OF MISSIONARY ADVOCATE.—How a Missionary Ship was built; a piece of German history; a letter from the Department of Mathematics, 4 classes received the merit mark, 8. In the department of the Languages, 1 class was marked 3; all other classes being, in the judgment of the Committee, entitled to the highest rank of merit.

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rarity does not prove even their difficulty. There are some places in which converted men and women are few. There are some Sodoms and Gomorrah on earth, and some worse places—Bethsais and Chorazins, in which perhaps not one man nor woman can be found. But all this does not prove that it is not so. Christ died for them as for others. Christ redeemed for them, the Holy Ghost has not forgotten its work, but the way of salvation is not explained or the people will not hear.

Precisely thus it is with children, and this is the instance of early piety are rare, but the cause is not God's unwillingness to save them, not a great defect in the gospel plan, but the neglect, the criminal neglect of parents to educate them properly, too often joined with absolute wrong education.

Now, being in our Mission Conference, he sees the pleasure of the Lord prospering in his hands. Having formed a new class, he has appointed a converted soldier to lead it. "The night of this man in his regiments and medals for honorable service in the war from Germany, and his devotion to the cause of the King of kings."

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Consciousness is one of the last faculties developed, and we cannot be expected thoroughly to understand the mysteries of our childhood.

But we are told that dying infants are taken to heaven, though they were not entirely sanctified without seeking regeneration; and if dying infants are holy, then living infants must be, because death cannot sanctify.

It is strange that a proclivity theologians have to create difficulties, and the farther they can press a theme from the range of our experience, into a region where assertion can take the place of knowledge, the more they revel.

What do we know about dying infants? Nothing, only just sufficient to assure us that it is well with them. The Bible is designed for what it lives on earth, and has a probation here; what it teaches about death is incidental, and of little interest to us. If God sees fit to take some immortal creatures away from earth without a probation, he must deal with them, in a peculiar way, and apply them according to another code from that which justice to us. We confine our attention to those human beings that enter upon and pass through a probation in this life. They find themselves depraved and need regeneration.

If dying infants enter heaven without any probation elsewhere, then, though death does not change them—for death is nothing—God must change them at birth; and what he does to them cannot be ascertained by any intimation whatever of the character of those who have a probation on earth.

THE METHODIST QUARTERLY REVIEW.

The July number is fully equal to the average. The first article, on "Latin Lexicography," by Prof. S. D. Hillman, of Carlisle, Pa., is a condensed review, with a recommendation of the Lexicon of Messrs. Crooks and Schenck.

The second article, on "St. Peter, the Rock," by Mr. McCall, of the Ohio Wesleyan University, is a discourse on the remarkable charge of Christ to Peter, a "rock" on which many polemics have wasted much ammunition and flattened their skulls, but in this case it is skillfully touched, and made to deliver a refreshing stream. We are glad that the reviewer does not adopt the suicidal notion that this charge means Peter, when he said, "on this rock I will build my church," such a doctrine of plain statements to escape difficulties makes the writings of some old commentators contemptible, and would completely subvert the authority of the Bible, making it mean anything or nothing, as the reader should please. Prof. McCall thinks that the original Simon, implies in the case of him in his natural condition, the new name, Peter, or Stone, given to the apostle at his conversion, is "regenerated name," so that the real meaning of Christ is that he builds his church on man regenerated. This is plausible, but we think a little too artificial to receive universal consent.

We prefer the first suggestion of the mind on reading the passage, that Christ recognized in Peter, the leader of the apostles, and the first great and able preacher of the gospel, and therefore promised to build on him, as a foundation stone, the fabric of the church. Of course Peter was regenerated, but we think the original Simon, his remark had reference to his regeneration so much as to his strength and energy of character.

The above that Papists have made of this expression is simply puerile, and for Protestants to dodge a common sense interpretation of scripture to escape that, is equally puerile. The exegesis of the "building" is in the text itself, and is excellent. We think this article is of the right kind to render the Quarterly Review of permanent value.

The third article, on "Samuel Lewis," by J. C. Harding, A. M., of New York, is a brief and honorable testimonial to the worth of an eminently faithful Christian philosopher.

"A Half Century of Unitarianism," by Rev. H. W. H. of Boston, Mass., is the theme of the fourth article, founded on the able volume of George E. Ellis, D. D., on the same subject. Mr. Warren presents a candid view of Unitarianism in some of its aspects, which is no easy task. The New England Unitarians are pure Congregationalists, and the results of genuine piety. They are more than any other body.

The "Orthodox Congregationalists" really have a congenial bond, in some respects fully as strong as the Presbyterians or Methodists, or any other denomination. To be expelled from an Association is fully as great an evil to them as for a Methodist to be expelled from a Conference. They have therefore preserved a great unity of faith and of practice. So it is with the Baptists. But the Unitarians present Congregationalism, as an enemy would say, "run mad," as a friend would say, "in its purity." Every man does what seems good to him.

Nobody knows what to expect from a Unitarian, who enters a strange Unitarian church, or "meeting-house." He may hear a liany almost like that of the English Church, he may hear the old New England form—a short prayer and "a long prayer"—so long that all inclined may fully make up for a broken night's rest if they please, while the appearance of the congregation, some standing, some lounging, and some sitting, and nearly all of whose wide open, present a spectacle such as is never exhibited by a working congregation out of New England. (We blush to add, in parenthesis, that we have some Methodist congregations in New England, a part of whom, from their old Congregationalist education, sit bolt upright, with eyes open, during prayer time!)

So, too, the Unitarians have no established standard of doctrine. You may hear a sermon on the divinity of Christ, on a change of heart, or on faith as a condition of salvation, which could not be distinguished from "orthodoxy," and you may hear "unorthodox" "Parkersim." One thing, however, you will never hear, and that is merciless, cast iron Calvinism. You will hear none of those ambiguous expressions which modern Calvinists use to cover up, as if in shame, the old offensive dogmas of election and reprobation, and God's authorship of sin, and passing by the reprobateness of generally a clear and noble recognition of the dignity of humanity, the free agency of man. In this respect Unitarians and Methodists agree.

This article exposes the want of definiteness and strength of faith among Unitarians on several of the fundamental tenets of Christianity. It is to be lamented that this able denomination has been so much engaged in a negative work—protesting against Calvinism and liberalism. What they need most of all is a positive sense of the necessity of regeneration, the work of the grace of God, through faith in the heart. Yet all regeneration might properly be styled converted—converted from an evil nature to good, if not from an evil course of life to a good, by the Spirit of God.

Certainly it is not necessary that children should be neglected, and allowed, unrestrained, to fall into sin that they may afterward be converted—it is more than probable that in spite of all restraints they will take the better path. But we do firmly maintain that the gospel is offered to them, and that it may be received by them, and that God will literally and often, "out of the mouths of babes" perfect praise.

Since writing the above we have found no occasion to change our sentiments. We still believe in the possibility and desirability of childlike piety, and as firmly believe that it must be built upon the basis of a regeneration, that must take place after the child becomes responsible, in answer to prayer. It may be difficult for us clearly to mark out the limits of this experience, but no more so than to define a merely other experience, mental or spiritual.

esels. The style, however, is involved and obscure.

The seventh article, by Rev. F. H. Newhall, of Roxbury, Mass., is entitled "Parkersim," and is devoted to a setting forth of American "Rationalism," of which Theodore Parker is the Corypheus. This article allows Parker to speak for himself, with a constant undertone of quiet irony exposing the impotency of his vast pretensions. It is clearly shown that with its extravagant claims to supernatural liberality it is bigoted and narrow, and that its ostentatious appeal to "the absolute religious self," with its treatment of Christ and the gospels is insult covered up with flattering phrases. Several very happy illustrations of the reviewer's thoughts are drawn from Cicero and the Phædo of Plato, which are so quoted as to show that the illustrations are not reached through encyclopaedia or second hand borrowing, but well up out of his own researches. This is a capital paper.

"An Excursion on the Seventh Commandment," by Zechariah Paddock, D. D., of Binghamton, N. Y., forms the eighth article, which appears to be an address on the theme prepared for a popular audience, not aiming at a thorough exploration of its cause, or pointing out any accurate remedy.

"Religious intolerance" from all the countries of Europe constitutes the ninth article. Some of the more important items are as follows: Protestantism in Ireland is progressing, some thinking that about one half of the population is now Protestant. In Germany the more moderate Catholics are joining them, their great purpose is not to build up a new denomination, but to contribute to the vitalizing of the old churches. In Austria, Protestantism is not discouraged, and is on the gain. They have not yet been permitted to allow any Catholic priest to marry. The many moderate Catholics and join them, still the Emperor has repeatedly given considerable contributions for the erection of Protestant churches and schools, and the city council of Vienna have unanimously granted 50,000 florins for the Protestant schools. The Protestants of Vienna, besides this grant, have subscribed in four weeks 100,000 florins for the erection of a large school, and similar movements are taking place in other parts of the empire. It will be news to many Americans that Protestantism is thus prospering in Austria. In France, on the other hand, a Protestant has been heavily fined for simply presenting a Catholic as an unrepentant pamphlet on the worship of the Virgin Mary, and anti-Protestant leagues abound. None is allowed publicly to profess any other religious belief than the Roman Catholic, except as authorized by the State Council. In Turkey several influential Mussulmans have been lately converted to Christianity. The Greek Church of Bulgaria is attempting to



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